

The American Friend

Old Series
Vol. XLII. No. 6

MARCH 21, 1935

New Series
Vol. XXIII. No. 6

A Dangerous Summons

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Too Many Strap Hangers

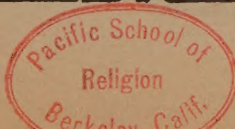
AN EDITORIAL

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OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 S. 12th St., Philadelphia, Pa.

CONFERENCE OF PACIFIST CHURCHES IS PLANNED

A request of the Peace Commission of the Church of the Brethren for a Conference of Pacifist Churches has been laid before the Chicago branch of the American Friends Service Committee for consideration. Three Friends were appointed to meet with representatives of the Church of the Brethren and Mennonites to plan such a conference if the way opens.

Those close to the situation hope that such a conference may be held at North Manchester, Indiana, over a week-end late in August; that each of the three groups aim for a selected representation of about fifty people; but that the conference also be open to any who wish to attend.

The following subjects have been suggested for presentation at such a conference: The Relation of Pacifist Churches to the State; In Case of Another War; What Should Be Done in Regard to Conscientious Objectors?; Neutral Relief; Non-Cooperation; Sabotage; Technique of Peace Education Among Young People; Projects of Peace Education Now Being Undertaken; Freedom of Speech; Payment of War Taxes; Military Training; A Bibliography on Pacifism; The Relation of the Individual to the State.

If such a Conference of Pacifist Churches is to be vital, it should be a vigorous, fervent, dynamic meeting for investigating the possibilities of joint action, for exchange of experiences, and for generating enthusiasm and vigorous peace education.

SERVICE IN SAARBRUCKEN

A message has been received from Gilbert L. MacMaster from Saarbrücken, written on February 24, where he and John Stephens, an English Friend of the faculty of Birmingham University, have gone to be present during the period when the Saar Basin is taken over from the League of Nations Commission by the German government.

The new government has agreed to give those who want to leave one year to make their arrangements and get away. This, however, leads to a period of fear and uncertainty. In many cases, men are going on ahead and leaving their families behind, hoping to be able to make arrangements elsewhere for them. Judging by the experience of others, it is all too likely that this is a

separation in the family, and no eventual preparation for the reception of the family is possible. In some cases parents are proceeding and leaving their children in the hands of others, hoping later to have them brought along.

The whole picture is one of sufficient confusion and disturbance, so that English Friends and our Centre in Berlin have felt that the presence of a neutral group, which is concerned for those who are bewildered and in difficulty, must be maintained. How long this service will last no one knows; but at the moment and for some weeks at least, and perhaps months, it appears to be a service which should be taken care of by deeply concerned Friends and those who are able to give themselves unsparingly. Some funds will be needed to carry on in this preliminary work, and those in charge express the hope that both American and English Friends will be able to make some contribution towards this special service.

OPPORTUNITIES IN SPAIN

A letter has been received from Russell and Maria Ecroyd, who have recently returned to their home in Castellon, Spain. Many folks in Chicago and the East will recall visiting with the Ecroyds last fall, and to these they send thanks for the hospitality so freely given.

The Ecroyds have long been rendering what service they can to further the progress of social evolution in Spain in a peaceful and Christian manner. They see unlimited opportunities for Friendly services on every hand in that distraught country, and believe that the Society of Friends can perform these services more acceptably than any other body. They are deeply concerned that a

MY SOUL IS A BOAT

My soul is a little boat,
And my longings are wisps of breezes,
Tenuous, bodyless,
With no strength in themselves,
Yet charged with irresistible power.
They waft the little boat,
Which is my soul,
Into the harbor that I myself
Have devised for it. . . .
Into the harbor that I have fashioned
Out of the stones and mortar
Of my love for my fellowmen.

LOUISE A. STINETORF.

Philadelphia, Pa.

Friends Centre may be established in Madrid.

Russell Ecroyd writes: "This mission is urgent, given the position that has arisen in that country (Spain) since 1931. . . The way has been opened for this work in a remarkable manner, and it has been made possible to carry it out at relatively small expense. Friends in Spain, though excessively few in number, are preparing the way and keeping it open as far as possible. We know that with the passing of the Gold Standard in England, and later in the United States, financial difficulties are great; but we feel that it is a case of extreme urgency and that it is a case which deserves and requires the asking for and the giving of special subscriptions if it be not possible from general funds. . . We wish Friends to feel how important it is for Christian reforms to be carried out in the spirit of Christ, for we are seeing continually the bad effects in other countries of a contrary course of action.

"We want—at once—a seed to grow in prepared and suitable soil, and at the same time a nucleus to attract similar spiritual forces, at present running to waste. We know these forces exist; but without a Centre, they lack direction. Every now and then, we come across persons who think much as we do, more or less desponding and yet capable of much with suitable encouragement and sympathy. Even a very small Centre will do much in this way."

CLOTHES! CLOTHES! CLOTHES!

Is there still need of clothing contributions for the Bituminous Coal Fields? Will this need continue next fall and winter? Yes. In fact we see no possibility of discontinuing this work which is so deeply appreciated by mining families throughout these suffering areas. Here are some continuous needs: Layettes complete, or parts of layettes; shoes for all ages—must be broad; bedding (sheets, pillowcases, blankets, quilts). Warm underwear for all ages. Coats, sweaters, caps, clothing for old people, clothing for men, women, all ages of children. Story books for all ages.

Knitting wool and materials may be purchased through our office.

When you put away winter clothes, we hope that you will again remember this need and send to 1515 Cherry Street all of the clothing which you can give. Whatever is not immediately sent on to the Coal Fields is always carefully stored (never a moth so far!) for next Fall's use. Be assured that throughout the past Winter there have been many babies, children, women, and men who have been more comfortable and happier because of the work and interest of you, our numerous helpers.

THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA
Published fortnightly at 101 So. 8th Street, Richmond, Indiana.

Subscription—\$1.50 per year
WALTER C. WOODWARD, EDITOR

Old Series
Vol. XLII. No. 6

MARCH 21, 1935

New Series
Vol. XXIII. No. 6

Entered as second-class matter, March 23, 1918, at the postoffice at Richmond, Indiana, under the act of March 3, 1897

Too Many Strap Hangers

NOT many days ago a friend who is not a church member, but who occasionally attends Friends meeting, referred to himself as a kind of strap-hanger Quaker. His term was arresting, and we have been thinking it over. The metaphor suggested may not be accurate in all its implications, but the friend made his meaning clear: he assents without adhering. He is favorably disposed towards Friends, toward our particular meeting at least, and is present now and then when circumstances and inclination combine to give him the urge to be there. Yet he makes no declaration of allegiance, and entertains no thought of responsibility in this vague religious affiliation. By his own frank admission, he is not an outright adherent but only a strap hanger.

In reflecting upon this rather expressive figure, our thought has not related itself to those who, like our friend, have never identified themselves with the Church. It has gone beyond this group and has concerned itself with those who are in the Church, yet not of it in any effective way. They are members and professing Christians but have not committed themselves in any convincing manner to the ideals and program of the Christian Church, to which they owe allegiance. They, too, assent but do not adhere.

By this test, it will be readily agreed that, small as is our religious body, we have altogether too many strap-hanger Friends. There are different kinds and degrees of strap hanging. If the Society of Friends means anything worth while, it stands—and lives—for some well-defined principles of religious experience and practice, and for some well-defined principles of human relationships. There are Friends who are not personally committed to those principles—at least not to all of them. A striking example is found in the Friend who, within rather recent years, provided

that on his gravestone should appear the words: "Here lies a Friend who was not a pacifist." There is another and perhaps far larger group of Friends who assent to the principles but who do little or nothing to uphold and propagate them. Many Friendly pacifists are very futile people. We know a few Friends—and many non-Friends—who are by no means thoroughgoing pacifists but who do immeasurably more for making this a more peaceful world in which to live than do thousands of Friends who are nominally pacifist. The latter hold a theoretical viewpoint which they do not help put into action as a working principle. Actually, they are not pacifists at all but passivists. There is a world of difference between those terms. Accordingly, to this extent at least, they are strap-hanger Friends.

Another variety of this group of non-adhering members is found in many Friends who are really proud of their association with the Society. They hear with satisfaction of the constructive service which Friends are giving in different parts of the world, and of the recognition which the public has accorded for that service. Yet they feel no responsibility for supporting those who are representing them in making a contribution to human welfare which is distinctively

Friendly. This last observation becomes a very practical and pertinent one for many of us, and particularly so just at this time when the fiscal year of the Five Years Meeting draws to a close. If any reader is inclined to doubt this, may we direct his attention to the United Budget statement to be found on another page.

Incidentally, and not so incidentally either, this raises some practical considerations concerning the financial support of religious work. Concerning the latter, two false assumptions are popularly made. In the first place it is commonly assumed

We Deem This Urgent

In certain very definite respects, our National Government is pursuing a policy which threatens war in the Pacific. Most immediately provocative, perhaps, are our vast naval maneuvers announced to take place in May and June, extending as far west in the Pacific as twelve hundred miles beyond Honolulu. Japan is naturally looking upon these maneuvers as a direct threat and is preparing to reply in kind.

Aroused over the impending danger, a strong letter of protest signed by some two hundred Protestant leaders of the country, has been sent to President Roosevelt. It declares that the maneuvers in the far Pacific will make even more tense and difficult our relations with Japan, and urges the President to cancel them.

In line with this action, the Department of International Justice and Goodwill of the Federal Council of Churches is urging the pastors and meetings of all denominations to make public protest against these maneuvers in connection with their services on March 24. It asks that these protests be sent direct to the President and sent to the local and daily press.

We deem this urgent. May we demonstrate that we are more than strap-hanging pacifists.



that religious enterprises are supported chiefly by large gifts. It is not so. It was stated at the meeting of the Federal Council of Churches held at Dayton in December, that in 1929, at the peak of inflated prosperity, when, in making out income tax returns, fifteen per cent of income could be deducted for gifts to benevolences, less than two per cent deduction was claimed by those paying federal income taxes; furthermore, that sixty-eight per cent of contributions for benevolences comes from the lower brackets—from those whose income is so small as to make them liable for little or nothing in the way of an income tax return. In short, it is by the small contributions made by deeply devoted givers that the work of the Church is carried on.

The second assumption commonly made by people is that they are giving about all they are able to give in support of the Church. This, too, is not so—with some exceptions of course, but not many exceptions as compared to the entire membership. This was notably not so during the aforementioned days of prosperity when even the small givers had money but contributed to benevolences far less in proportion

than they spent for comforts, luxuries, and miscellaneous incidentals. Furthermore, even during these lean years, with all their financial worries and privations, the great body of the Church has hardly sacrificed convincingly for the support of its work. Scarcely as money is, if we would all stop seriously to consider how very little we give in comparison to the little expenditures we make here and there, some of them unnecessary, most of us would find ourselves to be strap hanging.

As regards our Five Years Meeting group of Friends, the United Budget represents in a large measure our extension and benevolent outreach. Measured by contributions made to date, our hands have not reached very far. In our last issue, we published on our page of humorous miscellany a Russian definition of Quakers which characterized them as "distinguished by a peculiar hypocrisy." This was reprinted as a pleasantry. Is it possibly more than that? May we all put this question to ourselves, individually and as meetings, during the few days which remain before the end of the month which marks the close of our fiscal year.

Ambassadorship, A Dangerous Summons

BY WILBUR W. KAMP

"We are ambassadors therefore, on behalf of Christ."
2 Cor. 5:20.

THIS is the high calling of every Christian. To be a personal representative of God, to individuals, groups, classes, nations, is indeed a great and mighty summons. And yet, to this great calling, even humble Christians have aspired. For, by the very requirements of discipleship, we are ambassadors in Christ's place, conveying to others, God's messages and desires. It is as if we said to the world, we ask you, speaking in Christ's name, to accept the salvation of God in Christ Jesus, our Lord. This then, is the great commission of Christian men and women—to be ambassadors on behalf of Christ.

There are a few observations which I wish to make upon this solemn appointment. In the first place, it is a very dangerous summons, because there will be powerful individuals and organizations that will oppose the message and desires of God. Paul, as an ambassador of Christ, found himself wrestling "against principalities, against the powers, against the world rulers of this darkness, and hosts of wickedness." In the second place, an ambassador owes supreme allegiance to the One whom he represents, because of the very forces arrayed against the desires of God. The third observation is, that in maintaining this supreme allegiance to God, we, as ambassadors of Christ, become the conscience of our communities and of the State.

Now, in order to make clearer what ambassadorship on behalf of Christ means, let us reverse the order of these implications.

Christians, as ambassadors on behalf of Christ, always have been the conscience, not only of individuals, but also of that larger social unit which we shall call the State. To illustrate how the Christian has become the conscience of the State, let us approach the Church-State problem by recognizing that there are at least three stages through which human progress

has evolved. They have been called the stages of Nature, of Law, and of Grace. There was a time when mankind lived on the low level of nature. Human nature was then in the raw. The basic instincts in their crudest form were given free reign. And, "since nature in the raw is never mild," that was a time of the survival of the fittest in the sense of the merciless rule of force. At the other extreme is the stage of divine grace, which indicates the rule of love, gentleness and peace. It represents the divine influence within the heart. Between these two extremes is the second stage, society, representing the rule of law. Here, in the rule of law, we see a human compromise which seeks to establish a practical working basis between the aggressiveness of nature, on the one hand, and the peaceableness of divine Grace, on the other. By the development of law and the administration of law, Society restrains the aggressive forces of our national instincts, and allows the operations of mercy and peace operating in the heart by the influence of religion.

Now, as ambassadors of Christ, we must be free to be the conscience of the State, because religion is the great force or power which is creating an atmosphere in which law may grow and be maintained. Let us illustrate this from one or two of our basic instincts. Take the acquisitive instinct as one example. On the mere natural plane, a man is a born thief. On that level of existence, he could take and keep as much as he was able to take and strong enough to keep. The right of property was the right of might, a case solely of who was the biggest. But in time, divine Grace began to work in the human heart and mankind began dimly to feel that it was God's will and desire that man should not covet or steal. In time, God gave to Moses the eighth and tenth Commandments. Hence all of Society's laws regarding property and social justice developed from the operation of divine Grace. They live today by the divine influence of peace, gentleness and love, influencing the human heart.

Take the fighting instinct as another example. Living on the natural plane, man is a born killer. He once lived on that plane by tooth and claw. Opposition and competition produced fights which ended with flight or death. But, in the course of time, the divine influence, acting within the human heart, taught the evil of killing. Ambassadors of God began to teach that it was not the desire of God that his children should kill each other. That desire was given to Moses, embodied in the sixth Commandment, "Thou shalt not kill."

This is all by way of suggesting that what happens in history is, that the rule of Grace gradually influences the rule of nature and replaces it. Then Society records the progress in law. Now in this great spiritual and moral development of mankind, religion, as the conscience of the State, has played a twofold role. In the first place, religion has encouraged and preserved the message of divine Grace. In the second place, it has sought to extend the desires or commandments of God into ever widening circles. This has been the chief task of God's ambassadors since the day of Jesus. People are forever drawing circles around themselves, and applying the desires of God to families, clans, tribes, classes, nations and races. As ambassadors of God, one of our chief tasks is to rub out the circles in the interest of the universal application of God's will. This will allow and encourage the growth of law, and, it is in this growth that the solution of many of our human problems lies.

Now, in this growth of law, which is a human compromise between the natural state and divine Grace, the Church must be free. Or, to say it another way, we who are ambassadors of Christ, in order to be the conscience of the State, must be free. Religion must never become entangled with the law it helps to create, nor become identified with the State. When it does so, religion loses its freedom. That, as I understand it, is the burden of Paul's message to the Galatian Church. Some of them wanted to return to the law—this time to the Law of Moses. The Apostle warns them that the adherents to the law are bondsmen. "Christ," he says, "sets you free," that is, lifts you above the law into the realm of Grace. "Hold fast your freedom," says the Apostle. And so we must, as ambassadors of Christ, because in the growth of law, Christianity must be the conscience of the State and the community. As such, it must be cornered by neither; it must be free. Hence, it follows that we must never permit the State to curb the spirit of Grace, nor frustrate the moving of the Spirit. To allow ourselves as ambassadors of God, to be in bondage to the law, is to stifle progress.

There follows this final observation: that an ambassador owes supreme allegiance to the One whom he represents. Our obligations to our families—to the living and the dead—our duties to the State, all take a secondary position to our allegiance to God. That is what our Lord meant by that hard saying, "No man having put his hand to the plow and looking back, is fit for the kingdom of God." To be an ambassador on behalf of Christ is to give supreme allegiance to the God Christ came to reveal. This supreme allegiance to God has been hard for the Christian to maintain because the Church has always recognized the divinity of the State. Christians have done this always at the cost of allegiance to God. As we have tried to show, that which is divine is the Grace of God working in the human heart. The State is only a human compromise between the rule of Grace and the rule of nature. How can this human compromise be divine?

Christians have followed here, in their Church-State relationships, what seems to be the leadership of the Apostle Paul, who in the 13th chapter of Romans, recognizes the State as ordained of God, and furthermore, identifies the ordinances of God and the laws of the State. But Paul was referring to the laws regulating human relationships and property rights, such as adultery, killing, stealing and coveting. Divine Grace which he calls Love, is high above and independent of these

laws of the State. From what we know of the spirit of Paul, had he lived a century later, he would have been among the first martyrs to refuse to obey the State in demanding Emperor worship. His supreme allegiance would have been to the worship of God.

Everywhere today, Christians are being asked to pledge allegiance to flags, and to take oaths of allegiance to the constitutions of states and nations. What are the present-day attitudes of Christians to these demands? Quakers, in the days of James II, refused to take any oath of allegiance. One wonders if today there are any refusals, or, if there are any reservations in the minds of those who conform? Where do Christ and God stand? Are we identifying Him with the State, as do those who require of us these expressions of allegiance? According to the Supreme Court, the laws of Congress are now the laws of God. But what about the Grace of God working in the human heart? This must forever be a challenge to the followers of Jesus. As ambassadors of God, we owe supreme allegiance to Him on whose behalf we speak.

What we are trying to suggest is, that in this day of rampant nationalism rising to the place of a soul-possessing way of life, the ambassadors of Christ must be made of martyr stuff. The forces of the world, raising the totalitarian ideas of the State to the place of an absolute religion, are maneuvering for the battle of Armageddon against the forces of God. In the present struggle for religious liberty, and therefore, for all liberty, the Church of Christ must have ambassadors who owe supreme allegiance to God. The upward march of humanity toward the reign of God depends upon the loyalty of those who "are Ambassadors on behalf of Christ."

Poughkeepsie, New York.

Inspiration

(A paraphrase of "Aspiration," by Effie Margaret Heath in "White Wings")

Kind loving Father, we thank Thee for the solitudes,
Wherein we grow to Thee more near,
Attuned to understand;
We thank Thee for the silences, where we together know
A guardian Presence, and a guiding hand.
We thank Thee Father, that Thou dost grant us
Fellowship with flower and tree,
And, far beyond the measure we now bring,
Wilt Thou give a love that links us,
Over land and sea,
With suffering life in every sentient thing.

But, more and more, around the doors of sleep,
We thank Thee Father, that Thou dost give us dreams.
And waken us aware of that undying tryst we come to keep,
With such as walk amid an ampler air;
And, through the mists that Time shall roll away,
We shall sing in the dawn of a diviner day.

LEILA PENNOCK.

Pasadena, Calif.

For Our Souls to Live In

To get peace, if you want it, make for yourselves nests of pleasant thoughts. None of us yet knows, for none of us has been taught in early youth, what fairy palaces we may build of beautiful thoughts, proof against all adversity. Bright fancies, satisfied memories, noble histories, faithful sayings, treasure houses of precious and restful thoughts, which care cannot disturb, nor pain make gloomy, nor poverty take away from us,—houses built without hands for our souls to live in.—
RUSKIN.

TWO OPPOSING FAITHS IN CONTRAST

BY JOSEPH E. BLAIR

In 1924, J. E. Blair, a former North Carolina Friend and Guilfordian, established the Religious Department of the Birmingham, Alabama, *Age-Herald*, which he maintained successfully until forced to give up the work on account of ill health. He still writes brief religious articles for the press, and for nearly twenty years has contributed such as a special feature, "A Train of Thoughts for the Sabbath and Other Days," to the Decatur *Daily*. This contribution appeared in that feature column.—EDITOR.

"Dependency" and "Self-Sufficiency." Let us think of those words as the signs of ideas—two ideas.

Self-sufficiency as regards human destiny is represented by the doctrine or religion called "Humanism." Dependency as regards human destiny is represented by the doctrine or religion called "Christianity."

"I am the author of my destiny, the captain of my soul," we may safely take as the slogan of the humanist.

"Christ is the captain of my soul and the author and finisher of my faith," we may take as the battle cry of the Christian.

"What a fine boy, am I," expresses the attitude, when he is feeling good, of the humanist, as borrowed from "Little Jack Horner."

"I can do all things through Christ who strengthens me" represents the faith of the Christian, as taken from the writings of St. Paul.

But before we go any further let's examine the "ground of faith" of the two opposing faiths?

Well, science has established that there is no such thing as an "original" idea. But you do know that you came into this world feeling and thinking the old catechism idea—"God made me." So, since you do not as a person originate thought, then somebody emplaced within you the idea that in your very existence you are a dependent—dependent on a Maker.

So in disposing of any claim that we are not dependent creatures, science agrees with the Christian doctrine that "every good and perfect gift cometh down from the Father of Light."

But to be a little clearer what the humanist is reported to believe. He says: "We grant that God created us, but with that creation He provided in advance for all of man's needs." In other words the humanist says in effect, all we have to do is to unfold or "evolute," to use a near slang expression. All we have to do is to be "natural," and not "born from above."

But this kind of reasoning lays the

way open for persons to go ahead—do about as they please and everything will work out all right. But that idea proves false the moment one does something contrary to the rights and wishes of another. He strikes a fatal snag or post, as does one running forward in the dark! There is apt to be a killing or murder, such as came about when Cain killed his brother Abel.

No. It will not do to go ahead and say: "We will just go ahead, sipping the honey of pleasure—buying and selling and getting gain."

Besides, does it look reasonable that a good God would create a person and then go off and leave him—failing to seek to teach His offspring how to live?

No, no, it will not do to think otherwise than that help must come to us from without ourselves—from above if you please. Besides, science has shown that the beautiful American Beauty rose, if untended "evolutes" backward into a common wild rose. And I recall that Henry Drummond in his book, "Natural Law in the Spiritual World," shows how pigeons if left to themselves drift backward. To make a long story short, we must take God's hand, if we would walk straight.

THE GREATEST OF THESE A PARAPHRASE

BY WALTER RAUSCHENBUSCH

If I create wealth beyond the dream of past ages and increase not love, my heat is the flush of fever and my success will deal death.

Though I have foresight to locate the fountains of riches, and power to pre-empt them, and skill to tap them, and have no loving vision for humanity, I am blind.

Though I give of my profits to the poor and make princely endowments for those who toil for me, if I have no human fellowship of love with them, my life is barren and doomed.

Love is just and kind. Love is not greedy and covetous. Love exploits no one; it takes no unearned gain; it gives more than it gets. Love does not break down the lives of others to make wealth for itself; it makes wealth to build the life of all. Love seeks solidarity; it tolerates no divisions; it prefers equal work-mates; it shares its efficiency. Love enriches all men, educates all men, gladdens all men.

The values created by Love never fail; but whether there are class privileges, they shall fail; whether there are millions gathered, they shall be scattered; and whether there are vested rights, they shall be abolished. For in the past strong men lorded it in ruthlessness and strove for their own power and pride, but when the perfect social order comes,

PRESENTING A PSALM OF CONTRASTS!

BY ZENO H. DOAN

The First Psalm gives us a picture of two men contrasted in a most remarkable way.

The first, with God enthroned in his life, finds that a single purpose unifies and controls all his actions. Jehovah rules in his heart, and by His love, faith is strengthened and made vital and living. God's law has lost its unpleasant restraint, and becomes a source of real joy and gladness, as he finds in it the unfolding of a mind, both wise and good, that comforts his heart, satisfies his mind and frees him from baser passions and purposes.

This love for God, and His law, stands ever to separate him from the counsel of the ungodly, and the pleasures offered in the way of sinners. Unfaltering obedience, growing out of whole-hearted consecration to God's purpose for him, settles his attitude toward the world and worldliness. His delight in the Law of Jehovah makes it impossible for him to find joy in the counsel of the ungodly, or pleasure in the way of sinners, or satisfaction in the sneer of the scoffers. His thought lives in the realm of God's law, and his feet find safety in His path.

Established, a tree planted, whose worth while fruitage is assured, he stands in everlasting contrast with the ungodly man, who, chafflike, sees life's fruit scattered by the wind, and is unable to stand in the time of Judgment, and for him, the gathering of the righteous has no appealing joy.

Behold Them! These two Men!

The way of one, God-known and guarded.

The way of the other, a perishing way.

One, God-planted, growing, alive with pulsing purpose, beautiful in character and grace, and fruitful in season; the other, barren, worthless, perishing.

Mark well the contrast.

Marion, Indiana.

the strong shall serve the common good.

Before the sun of Christ brought in the dawn, men competed, and forced tribute from weakness, but when the full day shall come, they will work as mates in love, each for all and all for each.

For now we see in the fog of selfishness darkly, but then with social vision; now we see our fragmentary ends, but then we shall see the destinies of the race as God sees them. But now abideth honor, justice and love, these three; and the greatest of these is Love.

Discovery is man's side of the dual problem, the double search, and we call God's side revelation.—ERNEST E. UNWIN.

ON AN ADVENTURE IN UNDERSTANDING

Emily Parker Represents Friends On World Fellowship Tour Through Illinois

To get a group of fair-minded, concerned folk to go about encouraging World Fellowship is one thing. To attempt to experiment in such Fellowship while encouraging it is something else. The latter method was employed in a tour just taken through Illinois colleges and communities. The touring team was made up, among others, not of one who *thought* he understood the problems of the American Negro, but one who *knew* he did, because he was a Negro; another, not one who thought he could understand how Oriental groups felt in regard to Western superiority, but one who knew what it meant, because he was a Hindu. The idea of such a team grew out of a desire to follow up the emphasis on "Christian Youth Building a New World," which had begun in the four great Regional Conferences in Illinois.

The personnel of the team was as follows: George Singleton, S. T. B., M. A., Boston University and Chicago University, pastor A. M. E. Church, Springfield, Illinois; S. David Malaiperunna, M.A., Member of International House, Chicago University, Past President of Friends of India; J. Herbert Eichelberger, Field Secretary, League of Nations Association; Charles E. Shike, Executive Secretary, Illinois Church Council; and S. Emily Parker, Executive Secretary, Board of Young Friends Activities. It is interesting to Friends to note that when such a plan was undertaken, it was considered important to have not only those who represented major concerns and issues, as in the case of the Negro and the Hindu, not only means and machinery, as in the case of the Field Secretary of the League of Nations Association, but the desire was felt to have represented that spirit which for something like two hundred and fifty years has stood firm in the conviction of the divine right of personality, and has attempted to "live in that spirit which takes away the occasion for all war."

The team went to five Illinois church colleges and nine communities. Its members were widely used in the colleges in chapel and in the various classes. In the afternoon, young people, and older ones as well, came from the neighboring communities for meetings and forums. High Schools opened their chapels and classes generously. In one

chapel, just before the speaker (Emily Parker) was presented to speak on Goodwill, World Fellowship, and the Brotherhood of Man, the Superintendent said he had an important announcement. It was this: The American Legion Commander had been in to say they were organizing a Junior American Legion and all students eligible were encouraged to join. The speaker could but wonder and ask that group of five hundred High School people if it would be possible to raise from their midst a Legion of those who were willing to find out what World Fellowship would mean, and stand for it and work for it, cost what it might. Can we speak convincingly against Mussolini's plan of training youth from early childhood if we begin to establish Junior American Legions? Perhaps he considers his group only a junior Fascisti!

It was suggested by the Negro that today the test of our Christianity is in the Color Line. He pointed out convincingly that in the final test, the value of peoples, lies, not in the things that are external, whether they are black or yellow or white, but in the inner values of character and its contributions. He laughed and joked over the inconsistencies of a system that made him, because he was black, unable to see "The Count of Monte Christo"—a play written by a Negro!

The Hindu spoke most interestingly of the effectiveness of Gandhi's methods. Since the World War, India looks at the Western World through eyes no longer dazzled by the idea of Western superiority. She admits her indebtedness to America through Woodrow Wilson for the idea of self-determination. For good or for ill, India intends to work out her own destiny, but through the method and the power of non-violence. "Gentle Jesus, Meek and Mild," is the picture of Christianity that points the way out for them. In Gandhi, who has identified himself with the suffering of the "dumb, half-starved millions," they feel a leader who will not let them down. It was arresting to have him say that in spite of their feeling in regard to Western civilization and Christianity, the best friend the two great leaders of India,

(Continued on page 108)

THE NEW TESTAMENT IN CHEYENNE TONGUE

Secretary of the American Bible Society Tells Vivid Story of New Translation

A Swiss heritage, a gift for linguistics, a missionary passion, a devotion to the Bible, and a love for the American Indian, were elements combining in a single individual which, when aided by the normal processes of the American Bible Society, resulted in the appearance recently of the first complete New Testament in the language spoken by the Cheyenne Indians of Montana and Oklahoma.

In his more than four decades of ministry to the Cheyenne Indians, the Rev. Rodolphe Petter, D.D., a man of scholarly attainments, has become a master of the language of the people of his choice. Beginning with a language as yet unwritten, Dr. Petter produced first an English-Cheyenne dictionary, then a grammar, then portions from both the Old and the New Testaments, presently Pilgrim's Progress, and now, finally, a complete New Testament.

No hasty, indifferent work is this! Nor is this New Testament merely a translation from English. The Greek texts of Westcott and Hort, and Tischendorf, were its base, while the Vulgate and several of the main English, French, and German versions, as well as the Hebrew version of the New Testament, were compared. A number of the great commentaries and three Greek dictionaries were consulted. The first complete Cheyenne New Testament, therefore, worthily takes its place in the noble succession of painstakingly careful translations.

Just as Luther went into the shops and homes of the common people of Germany to get correct and understandable terms for use in his great German translation, so Dr. Petter studied intimately and at firsthand the practices and customs of the Cheyennes, frequently consulting his Indian parishioners in a search for exact and intelligible phrases. He gave, for instance, a demonstration of grafting and pruning in order to secure from them correctness of expression in translating those parts of the eleventh of Romans, where St. Paul, in illustrating a certain principle, employs the process of olive-grafting.

When the translation was completed, the finished manuscript was re-read carefully by Dr. Petter himself, then by four different Indians separately. During the typing further corrections were made, and the final typed copy was read

NEW GROUND

Sow in new ground, harvest double
If the seed be good that's sown.
All our children's minds are new ground,
Free from brush and tree and stone,
Fallow for our planting. Sow then
Only seed of righteousness,
Tend with love, and know the harvest
Will mankind most surely bless.

FAUGHN WHITE.

New Castle, Indiana.

to an Indian woman to test the average understanding of the Cheyenne text. Finally, the translator's wife read the copy in a last review before it was released to the printer. It will be noted with interest that among others of the Cheyennes who gave noteworthy help in this carefully supervised work, the names of Chief Standing Elk and Susie Woundedeyes appear.

In the translator's preface there is this concluding paragraph: "And now the message of God and his Christ is 'in the Cheyenne mouth' for a witness to be accepted or rejected. As God in the long ago spoke to the tribes of Israel through Moses, he tells to the Cheyenne tribe, 'It is not hard for thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us, and make us hear it, that we may do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it to us, and make us hear it, that we may do it? But the word is nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.'" (Deuteronomy 30:11-14.)

Strikingly appropriate was the occasion of the first public presentation of copies of this volume, for at the end of the recent Christmas Eve program in the Mission at Lane Deer, Montana, just before pronouncing the benediction, Dr. Petter spoke briefly of the new New Testament and with great satisfaction presented gift copies to his Indian associates and fellow workers in the Mission. Testaments are often given for Christmas gifts, but I wonder where on last Christmas any copies were given or received with as much genuine rejoicing and profound appreciation as were experienced by this scholarly translator-donor and the beloved Indian recipients. And,—here was another wise man presenting his gift, a gift more precious than gold or frankincense or myrrh, to another group of children of the first Christ-child.

The publication of the Cheyenne New Testament by the American Bible Society brings the total number of languages in which the entire New Testament has appeared up to 374, while the grand total of languages in which Scripture translation has occurred is now 954. Through the efforts of the Bible societies and the missionary forces, Scripture translation is so continuously going on that a new language is added on an average of once every five weeks.

GEORGE WILLIAM BROWN.
Bible House, Astor Place, New York.

Faith is loyalty and loving devotion to most precious reality, whatever its nature may be.

STOOD HONOR GUARD AT LINCOLN BIER

Shortly Before His Death Aged Friend Gets Message From President Roosevelt

There died at a Portland, Oregon, hospital on March 6, an elderly Newberg Friend named James Lewelling, aged ninety-four years. He was a devout, faithful Christian, and was quiet and retiring in disposition, except when his burden as a concerned Friend moved him to speak frankly; so quiet and retiring was he, and so consistent a Friend, that perhaps very few of his neighbors knew little if anything of his military past. Though a life-long Friend, he felt impelled when a student in Earlham College to answer President Lincoln's call, and entered the Union army.

After Lincoln's assassination, when the body was being borne homeward to its final resting place, it lay in state for several hours in the Indiana Capitol Building at Indianapolis. On that occasion, James Lewelling was detailed as one of the honor guard, and is said to have been the last survivor of those who served at Indianapolis in that capacity. Readers will recall that at the time of Lincoln's recent birthday anniversary, President Roosevelt received at the White House the last surviving member of the bodyguard at Lincoln's funeral at Washington. Some one told the President of James Lewelling, and not many days before the latter's death, there came a cordial message from the White House bearing the personal greetings and best wishes of President Roosevelt.

James M. Lewelling was born near New Castle, Indiana, February 8, 1841, the ninth child of Dr. Mesheck and Margaret Lewelling. Becoming an orphan at the age of three, he lived for some time with an elder brother. As already indicated, his education at Earlham College was interrupted shortly after he entered that institution, by the outbreak of the Civil War.

In October, 1871, he was united in marriage with Augusta Byers, at Spiceland, Indiana. Soon after the wedding, she was killed in an accident, after which he moved to Florida for a time and engaged in orange culture.

Two elder brothers, Henderson and Seth Lewelling, had moved to Oregon in

an early day, where at Milwaukee they had established the pioneer nursery in the Pacific Northwest. In 1886, James joined his brothers in the nursery business. The Lewelling nursery became historic in the development of the fruit business on the North Pacific Coast. It was particularly noted for the propagation of many varieties of cherries, among them being the "Black Republican" and the "Lewelling." Most famous of all, however, was the mammoth-sized "Bing" cherry, named for a faithful Chinese worker engaged in the nursery. This is one of the leading cherries today in the cherry markets of the country—particularly so as a very delectable fresh fruit for the table.

About forty-five years ago, James Lewelling moved to Newberg, where he engaged in the nursery business and small fruit growing. During all these years, he lived alone. In the community he was known as Uncle Jimmy Lewelling, and was a familiar figure in the neighborhood as he rode about on his ancient bicycle with its high handlebars. Indeed, he continued this means of locomotion up until within a short time of his death. Whizzing autos apparently had no terror for him, and he seemed to bear a charmed life so far as they were concerned.

A devoted Friend and Christian, James Lewelling died as he had lived. Funeral services were held at Newberg, March 8, with Charles Whitlock and Carl F. Miller in charge.

ON AN ADVENTURE

(Continued from page 107)

Gandhi and Tagore, have is an Englishman and a Christian, C. F. Andrews. Still more arresting is it that at the time when Gandhi broke one of his great fasts, and all the priests and leaders of the various religions were there to speak and pray, C. F. Andrews represented the Christian Church and sang as a closing prayer, "When I Survey the Wondrous Cross." When he sang, "Were the whole realm of nature mine, That were a present far too small; Love so amazing, so divine, Demands my soul, my life, my all," Gandhi said, "Sing it again, Charlie. Sing it again!"

The whole tour was a great experience. Interested as we were in Fellowship, it rather hurt to find there were places where we could not eat together, and places where not all of us were welcome to spend the night. Perhaps Friends can understand that to share in that kind of experience is to prefer to go hungry if, with such friends and brothers, we may not break our daily bread. For what are sundering strains of blood Or ancient caste and creed? One claim unites all men in Christ—To serve each human need.

WAGE PEACE TODAY

While the people will listen. Help the cause by proclaiming its principles. Use Peace Posters, 32 x 44 inches, wording changed bi-weekly. Send 25 cents for sample and particulars. Peace Posters Press, P. O. Box 703, Baltimore, Md.

"Of cabbages and kings—

And a Number of Things"

Features for family firesides

UNCLE JIMMY LEWELLING

On another page appears a story concerning James M. Lewelling, of Newberg, Oregon, who died the other day at the ripe age of ninety-four years. Some very distinct memories of our boyhood days are associated with Uncle Jimmy.

About the time James came to Newberg, he rented a small tract of ground from Father on which to grow water-melons. Our farm was located just a little way out of town, on the main road which led up the valley to the large wheat-raising farms. During the summer months there was quite a steady stream of wagon traffic past our place when up-valley farmers were hauling their wheat to town. James Lewelling appraised the situation and made a business proposition to the writer, then a boy of perhaps ten or eleven years, whereupon we entered the watermelon business on a commission basis. In short, we established a stand at our big gate and sold melons to the teamsters as they drove past on the dusty road. It was our first business venture.

In that connection we have a poignant recollection. Prices were low in those days and commissions small. That first twenty-five-cent piece which we accumulated looked pretty big to us—so big that we proceeded to play with it as with a ball, tossing it up in the air and catching it. We did it once too often, the precious coin losing itself in the deep dust of the roadside. Was that playing fast and loose with hard-earned money!

But to turn from the unfortunate middle man to the troubles of James, the producer. He was much pestered by bad boys from town who persisted in raiding his melon patch. Finally he strung wires around the patch with small bells attached to them. Then James seated himself at night in the center of the patch to await developments, with a loaded gun across his knees. Now don't get the dear man wrong. He was as well disposed and as pacific as could be, and his only thought was to fire a shot up in the air to scare off the boys if they should appear. Well, James dozed off to sleep in his chair, and while the husbandman slept the boys came, struck the wire, and rang the bells. Suddenly startled awake, James instinctively grabbed his gun and fired—and without raising his sights! Developments proved that the Union veteran could still shoot. The round of buckshot caught one young

man in the leg as he ran for the fence, and he had later to visit a doctor to get relieved. When James learned that he had shot one of the boys he was distressed beyond words, and had no peace until he had found the youth and asked his forgiveness. In talking to us about it a few days later, the fellow said James' contrition hurt him a lot worse than did the buckshot, which was just what he deserved. Incidentally, the young man in question became the brother-in-law of Herbert Hoover.

As long as we knew James Lewelling, we don't recall having ever heard him refer to his war record. And not until the statement was made in the *Newberg Graphic*, in connection with the announcement of his death, did we know that he was an honor guard at Lincoln's bier in the Indiana State Capitol. He became so thoroughgoing a peace man that he did not care to review his military service.

Cherishing the memory of his youthful bride, of whom tragedy had deprived him, he lived much to himself throughout the long years, almost a hermit in his loneliness and seclusion. Yet, faithful to the heavenly vision as it came to him, he was steadfast in the performance of the daily task and in the duty which his conscience laid upon him.

VARIATIONS OF THAT OLD RHYME IN PLAIN LANGUAGE

Memories and minds of many Friends were manifestly stirred by the publication of the rhyme of the months on this page in our last issue. Our good friend, Albanus L. Smith, of Philadelphia, wrote posthaste to say, "Of course the fourth line is 'Except the Second Month alone.' A Philadelphia Friend *would* say that, and add: 'There are oodles of Friends in the Philadelphia district who know this rhyme and it is to laugh to see it called in question.' Oh, well, we are rather used to that—and as long as we don't excite anything more serious than merriment among Philadelphia Friends, oh well!

Philadelphia to the contrary notwithstanding, we are uncovering several authentic variants of the old rhyme, as did Dr. Rife. Charles E. Thorne, the Sage of Wooster, Ohio, writes that from his father, a member of Green Plain Monthly Meeting at Selma, Ohio, he got this version during the late "fifties":

"The Fourth, Eleventh, Ninth, and Sixth,
Have thirty days to each affix.
All the rest have thirty-one,
Except the Second month alone,
Which hath but twenty-eight in fine,
Till Leap-year gives it twenty-nine."

His impression is that his father got the rhyme at Mount Pleasant Academy, where he was a student during the late "thirties" and early "forties."

A slight variation from this version comes from Josephine H. Post of New York, who learned the lines from her father. As she gives them, the last two lines read:

"Has twenty-eight in Julian times,
And every Leap-year twenty-nine."

Another is received from Charles S. Easterling of Washington, D. C. He writes that in 1870, and for a number of years thereafter, his home was in southeastern Kansas, a few miles from the "moss-backs of Missouri" (We thought Oregon had a corner on the term, moss-back.) and our "uneducated red brothers" in Indian Territory. While out there he read, possibly in *The Friends Review* or *The Christian Worker*, but more probably, he thinks, in Gould Brown's Grammar, the following version of the ditty:

"The Fourth, Eleventh, Ninth and Sixth
We thirty days to each affix.
All the rest have thirty-one
Except the Second Month alone
Which hath twenty-eight, and one day
more
We add to it one year in four."

"By the way," he adds, "I wonder how many readers of THE AMERICAN FRIEND studied Gould Brown's Grammar. It was 'a good book.'"

GETTING THE PURE GOSPEL

The following story has been told for many years but meaning is added to it when one knows that it actually did occur, and especially when one knows some of the parties connected with the incident. The late George C. Herbert, a member of New England Yearly Meeting and one of its most efficient servants, used to tell this as an actual occurrence in his boyhood days. The Herbert family drove to the Friends Meeting one First Day morning, and, the women having alighted from the carriage at the old "upping block," young George accompanied his father to hitch the team. A neighbor was engaged in similar enterprise, and George's father and this neighbor engaged in the following conversation. Said the neighbor: "Does thee know who is to attend the Meeting this morning?" George's father responded: "No, I have not heard." The neighbor then replied: "Friend — is to be here," and then added this bit of philosophy: "We will have the pure gospel today, for he can neither read nor write."



BOOK REVIEWS

Readers are urged to order all books through the
Friends Book and Supply House, Richmond, Indiana



GOD AND THE SOCIAL PROCESS

BY LOUIS WALLIS

University of Chicago Press,
344 pp, \$2.00

If one has an appetite for the social message which he feels has been hidden for centuries beneath the doctrinal interpretation of the Bible, he will read with avidity this recent book from the pen of Louis Wallace. Here is realism interpreting Bible history, watching the Hebrew people emerge from a social and economic background like many another eastern people. Baal worship and Jehovah worship are stripped of their theological garments and are seen in their naked reality as the age-old conflict between mammon and God—materialism and spirituality.

Here is the story of how Israel as a nation continued to live as a spiritual force because it slowly welded the conception of the divine into the heart of the human struggle for a better world. Surely here is food for thought right out of the Bible for those who insist that Christianity and its antecedents were otherworldly in their outlook and emphasis.

In fact the Hebrew struggle for monotheism is seen as a great epic lasting over centuries, and gets meaning in the unique fact that it raises the social problem and unites the idea of God with the struggle for social readjustment. In developing this thesis the ancient Israel history is retold and recast both chronologically, economically and religiously until the traditionalist will not recognize the story he was taught in his childhood, but as he is open minded he will feel that here are facts—facts of the Bible—retold, set forth as a part of a social process, and showing how from "pagan provincialism the evolution of Israel moves upward, step by step until at length unknown seers look over the edge of nationalism and catch the vision of humanity."

What a word that last sentence is for a world wrecked today by provincialism and nationalism, and needing once more to catch the vision of humanity! The Bible has been called out of date, and has been slightly referred to as having no meaning for current life. This book is a challenge to that attitude. Not since the days when Charles Foster Kent gave to the world his "Social Teachings of the Prophets and Jesus,"

has a devout, scholarly pen expressed in more forceful or better authenticated language the underlying social note of the Book of Life, which is such because it deals primarily with the whole of the life fabric as it exists in this world of time and sense, of human hungers, of ambitions and conflicts.

CHAS. M. WOODMAN.

Richmond, Indiana.

UTOPIA DAWNS

BY JOHN PRATT WHITMAN

Utopia Pub. Co., Boston, Mass., \$2.00

Twenty years ago, it was distinctly to one's credit to be called an idealist, and if one were called a realist he hung his head. He was under criticism. The tables today are turned. If we want to speak with unqualified approval concerning someone, we call him a realist, and to dub anybody an idealist may not be to discredit him entirely, but it is a term designed to express the limits that one wishes to place to his usefulness for today.

It is very gratifying, however, now and again to see someone pulling back into the forefront those who have dared to dream of a perfect State in the past. Dr. Arthur E. Morgan, so deeply immersed in a very practical job in the Tennessee Valley, is giving his leisure time to writing a biography of Edward Bellamy. And here is an effort made by John Pratt Whitman, long-time head of the Southend House, a very important Settlement in Boston, to recover and revalue the lives and messages of social prophets of the past. Isaiah and Plato, Sir Thomas More and Sir Francis Bacon, Robert Owens and the Brooks Farms ex-

periment, Henry George, William Morris and Edward Bellamy,—all of these are recovered in dramatic, brief chapters for the modern readers. And then, brave soul that he is, John Pratt Whitman, together with his wife, Eleanor Wood Whitman, ventures to draw a picture of "Stellarnia," which interprets their view of the way to the Kingdom of God for many who have missed it today.

Not only has John Whitman been a Settlement worker, but he has also learned to write in a free, easy style for the ordinary reader. For many years he worked on a Boston newspaper. More recently he was a Consultant to the Division of Subsistence Homesteads, in Washington, where, together with two colleagues, he made a study of the communities that are now coming into existence under the sponsorship of the Federal Government, as to the type of government and community control which might be most suitable.

It is evidenced in the book that the thinking of these now mature idealists was greatly stimulated by the experience of visiting and studying the Subsistence Homesteads Communities.

While one will not find in "Utopia Dawns" a complete chart showing the economic processes by which the daily livelihood is to be earned, or the technique of internal government, one does recover a sense of the central value in all such experiments of the spirit and light of men and women and little children. And is it not true that if we are perishing, not because of bad counsel on economics, but because of unsound motivation on the part of our leadership, the joy and the glory of life have faded as we have centered our attention on the speed of trains, the inexpensiveness of production of goods, and the efficiency of modern business.

This little book sounds a most wholesome note. I wish everyone who is interested in social change might read it, and, most of all, if only John Pratt and Eleanor Wood Whitman could be released to dramatize in reading and action messages of Amos, Hosea, Jeremiah, and Isaiah, in a thousand American communities, life would take on a different hue from what it now does when it is so often held to a matter of fact consideration of economics. Few people have so thoroughly grasped the social message and implications of the Hebrew prophets, particularly, as these friends. May they long continue to help more plodding souls to see the glory of God in the form of a dawning Utopia coming in the midst of a period of economic depression.

CLARENCE E. PICKETT.

Philadelphia, Pennsylvania.

The Jew and the World Ferment

By Basil Mathews

Here is a concise and readable study of one of the world's problems and—according to Jewish leaders—one of the most impartial books ever written by a non-Jew. Basil Mathews analyzes the causes of anti-Semitism and strives to find a solution in a Christian approach to the problem.

Paper, 75c; cloth, \$1.50

Friends Book and Supply House
Richmond, Indiana

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest.

A DEPLORABLE SITUATION AND WHAT TO DO ABOUT IT

Editor, THE AMERICAN FRIEND:

I have a deep concern which I would like to share with Friends everywhere in the U. S. A. It has to do with the deluge of liquor advertising that is pouring into our homes.

With some notable exceptions, which are most commendable, but all too few, newspapers and magazines are selling increasing space to the liquor interests. It is most disappointing to note how generally our favorite dailies and magazines are capitulating to the selfish, predatory traffic, apparently for the sole purpose of sharing financially in the unmerited profits it receives through the exploitation of its patrons.

Many of these publications were once neutral on the liquor question, or were actually opposed to the traffic, but now they are favoring it along with those which openly or covertly championed its cause, even when it was illegal. They send these insidious ads into our homes regularly with no consideration whatever for our wishes with respect to such advertising.

In recent years we have heard much about our homes being our "castles." Within them we were said to have certain supreme, inviolable rights which should protect us from invasion from any source. What a travesty on the sincerity of any publication which supported that view, is the policy under which it now sends liquor advertising into our "castles" against our will, even though they are most objectionable and offensive to us! If, however, we continue to receive this advertising we need not be surprised if our sons and daughters become drinkers. That is exactly what the advertising is intended to achieve. The pyramiding of the use of cigarettes is convincing evidence of the effectiveness of advertising, although it is misleading and deceitful.

While preparing this communication, I received a letter from P. H. Callahan, eminent Dry Catholic, of Louisville, Ky., in which were enclosed two liquor ads, one clipped from a newspaper and the other from a magazine. The former advertises "Old Quaker" whiskey. Referring to Friends, Mr. Callahan says: "All the Quakers I know are Dry as dust and, therefore, I think you-all ought to do something about the matter." Then,

speaking of the Catholics, he says: they would not stand a minute for a whiskey called "Old Catholic," and such advertisements.

Senator Arthur Capper introduced a bill into the U. S. Senate on January 10, known as S.541. It proposes to prevent the circulation of liquor advertising through every medium of interstate commerce, including the radio, the mails, and all carriers which transport newspapers, magazines, films, and printed matter across state lines.

With the repeal of the Eighteenth Amendment, the "control" of the liquor traffic was said to have been returned to the States. That being the case, the Federal Government should act to protect the States from the influence of high pressure salesmanship, which is designed to stimulate sales and increase consumption. To the extent that this advertising succeeds, the State's problem of "regulation" becomes more difficult.

My recommendation is that Friends very generally write their two United States Senators and let them know how much we deplore the use of the name "Quaker" in liquor advertisements, and ask them to give Senator Capper's bill their energetic support, and their vote. Ask to have your Quarterly and Monthly Meetings adopt an appropriate minute on this subject and send a copy to your congressmen. Send copies of all communications on the subject to Senator Capper for him to use in support of the bill when it comes up for consideration. Please do not overlook this opportunity to use the influence that Friends may have in a most worthy cause. If enough letters should be sent to show our real sentiment in this matter, we may hope for favorable action.

HERMAN O. MILES.

Richmond, Indiana.

TIMELY CONCERN IS VOICED

Editor, THE AMERICAN FRIEND:

I have read with interest the plans for the Five Years Meeting sessions as outlined in the issue of THE AMERICAN FRIEND for February 21. I would especially like to voice my approval of the suggestion that all Friends, whether delegates or not, come and bring their suggestions to help in the solution of our common problems.

For some time past, I have felt a concern that the leaders of Quakerism be

given an opportunity to visit Meetings and Yearly Meetings other than those in which they live and have their membership. Travel is easier and less expensive than it used to be, and it seems to me that some system for an interchange of spiritual inspiration might be worked out. I believe this would be very beneficial to the Society of Friends in America. It would help to break down the walls of sectionalism which exist in too many cases.

I shall very likely not be able to attend the Five Years Meeting because of limitations of time and distance. As I believe this is a matter which should be brought before that body, I am suggesting that it be included with the other matters for discussion that come up.

GARLAND HANSON.

San Diego, California.

AT THE FUNERAL OF AN INFIDEL

Editor, THE AMERICAN FRIEND:

I have just returned from the funeral of an infidel. Just twenty-five years ago I attended the funeral of the father of this man, in the same house. He was an infidel, too. Twenty-six years ago this Christmas time the young people of our meeting made evergreen wreaths and sent around to the aged and shut-in people of the community. I carried one of the wreaths to that old man, then in his eighties. He didn't want it. He didn't believe in God or Christmas or the future life. He had helped build our meetinghouse thirty years before, but had not been inside it since. He thought I had better take the Christmas wreath where it would do some good.

Furthermore, after his wife's funeral a year or so before, my predecessor had left a Bible in his house. Would I see that it was returned to him? He brought it to me and showed me the name, Mead A. Kelsey, written in it. It had so happened that I had heard the story of that Bible. Mead found there was no Bible in the house, and purposely left it there. So I could assure the old man with confidence that ministers often left books or papers after a funeral, and no doubt Mr. Kelsey intended to leave this Bible. Well, he did not want it. But I persuaded him to keep the Bible, read the 91st Psalm from it, hung the Christmas wreath up under the mantel, and went on my way.

A few months later I was called to attend the old man's funeral. I could think of nothing appropriate to say. No God, no Christ, no future life! What was the use of talk? "I was dumb. I opened not my mouth." I read the scriptures, offered prayer, and told the undertaker I had finished.

But when I was called to attend the son's funeral, I could not help realizing my attitude toward them had entirely changed during the twenty-five years. Without in the least accepting their point of view, I find myself shorn of blame or censure for them and their kind, but filled with sympathy for them. In trying to analyze this, I find at least three facts enter into it.

In the first place, I feel less certain about the conditions of the life after death. I feel we are incapable of understanding them now. I have recently discovered this perfectly expressed by Whittier: "I find much to love in my fellow-creatures, and also more to pity. I have the instinct of immortality, but the conditions of that life are unknown. I cannot conceive what my own identity and that of dear ones gone before me will be." ("Religious Poems of Whittier," Augustus T. Murray, p. 38). Since I know so little about the conditions that prevail in the life to come, it does not become me to quarrel with or denounce one who says he knows nothing at all about it.

In the second place, I find myself more sympathetic toward my infidel friends than I was because I realize how largely we are the product of our inheritance and the influences that have surrounded us. I was born and reared in a Christian home. Every Sunday of my childhood and youth I attended Bible School and Christian worship, unless prevented by illness. I went to a Christian academy, a Christian college, a Christian seminary. I would be a crooked stick if I did not have some Christian faith. But if I had been born of infidel parents, who never attended Christian worship one time during my knowledge of them, if I had never once attended Bible School, if the books and papers in my home had been largely the writings of outstanding atheists and sceptics, do I have any reason to suppose I would have been anything but an atheist, sceptic or infidel? Doubtless I would have been as they are. I did not choose my parents. I cannot blame another man because he did not choose his.

A third reason why I cannot throw stones at these infidels, was their stalwart moral character. A fine Christian woman, in whose judgment I have great confidence, came to me before the funeral and said she wanted to tell me that although this man was an unbeliever in religion, she had no neighbor to whom she would turn in trouble with greater assurance that she would find help. She said the men of her house often spoke of what a clean tongue this man had. No profanity or vile language proceeded out of his mouth. She had lived neighbor to him for forty years. I have heard too

many men, in the presence of the minister, make avowal of their intellectual acceptance of the whole orthodox Christian scheme of things, and then say and do most unkind and unchristian things to their fellow man.

After meditating on these things I could feel no inclination to knock this good neighbor. I wished I could have gotten his confidence, taken him by the arm and told him God is nearer to him than he supposed; that his loyalty to honesty, truthfulness and cleanness of speech, when other men were careless of these things, was God. I could not tell him at the funeral, but I did tell his

friends who were gathered that beauty, truth and goodness, worship, service and duty are manifestations of God. I was glad I had listened to Charles Woodman's addresses on finding God. I suppose I spoke longer than I had ever done at a funeral. Maybe I made up what I lacked twenty-five years ago.

ARTHUR JONES.

Winthrop, Maine.

As snow is of itself cold, yet it warms and refreshes the earth; so afflictions, though in themselves grievous, yet keep the soul of the Christian warm and make it fruitful.

LAST CALL FOR 1934-35

United Budget Report, April 1, 1934 to February 28, 1935

Received from Yearly Meetings:

Baltimore	\$2,915.14
California	87.00
Canada	20.00
Indiana	7,122.22
Iowa	3,744.25
Kansas	1,237.54
Nebraska	193.91
New England	2,372.07
New York	2,544.41
North Carolina	2,124.39
Western	4,973.14
Wilmington	1,457.24
Oregon	178.94
Received from Other Sources	2,406.15

Total Receipts\$31,376.40

Distributed to Boards and Agencies:

American Friends Board of Missions	\$27,171.13
Peace Association of Friends	320.12
Board of Young Friends Activities	480.19
Board on Prohibition and Public Morals	96.26
Board on Education	63.83
Religious Education Board	271.01
Fund for Aged Ministers and Missionaries	2,026.69
Cooperative Fund	607.38
Emergency Fund	339.36
Bank Service Charge	.43
	\$31,376.40

United Budget for year 1934-35.....\$51,000.00
Receipts to date..... 31,376.40

Balance to be raised by March 31.....\$19,623.60

The books at the Central Office will be held open until April 10, so that contributions made on Sunday, March 31, may be applied on this year's budget.

May Every Friend do his Duty.

QUAKERDOM • AT • LARGE

John Copithorne, active young Canadian Friend, has been elected Secretary of the Youth Section of the Toronto League of Nations Society.

* * * *

Readers will be interested to know that in the March issue of the *International Journal of Religious Education* appears an Easter play, "The Cloth of Sendony," written by Elizabeth H. Emerson of Las Vegas, New Mexico. This is perhaps the best thing that has come from the pen of this gifted Friend.

* * * *

Albert H. and Mary Hawkins Terrell, New Vienna, Ohio, active members of Wilmington Yearly Meeting, have arranged to sail for England, April 4, for the purpose of making a visit to the latter's sister, Helen Esther Harris, and her husband, Sewell Harris, and their children, in London. The Terrells plan to attend some of the sessions of London Yearly Meeting.

* * * *

Word has come of the passing of Annie Dorland Saylor on March 12 at the home of her daughter, Mary Saylor Carpenter, Berkeley, California. She had been in failing health for some time but maintained her interest in the activities of Friends and the advancement of the kingdom of Christ. She was the last of her father's family. Interment in the family plot at Wellington, Ontario.

* * * *

In honor of the fiftieth wedding anniversary of John and Katie Ridenour Stauffer, a surprise picnic dinner was held in the dining room of the Wabash, Indiana, Friends Meeting on Sunday, March 3, at the close of the morning service. The dinner was served cafeteria style to the one hundred and twenty persons present. A large basket of yellow roses, a gift from the three sons, Everett, Russell, and Walter, stood in the center of the table. John Stauffer, who will soon be seventy-seven and Katie Ridenour, nearly seventy years of age, were married February 26, 1885, at the home of her parents, one mile from their present home.

* * * *

In his London Letter to *Friends Intelligencer*, Hubert W. Peet indicates that hereafter it will be in order to refer to Rufus M. Jones, our Royal Rufus of many titles and distinctions, as "Brother Rufus." The latter's enthusiasm for St. Francis of Assisi is well known. When in Italy recently he met Sorella Maria, the head of a new branch of the Franciscan movement for women, who is much interested in Friends and

of great breadth of sympathy, so that her Third Order is not confined to members of the Roman Church. Informally Rufus was adopted as a brother. And that is how it is now "Brother Rufus," honorary, or perhaps we should say spiritual, Franciscan.

* * * *

Arthur Jones, pastor at Winthrop, Maine, with his family, had the misfortune to lose their home by fire, Sunday afternoon, March third. A strong wind blew a tree over carrying an electric wire onto the telephone wire. The fire started where the telephone wire entered the house, and was roaring inside the wall when discovered. The wind and flames quickly turned the house into a raging furnace. Two fire companies promptly responded but were unable to prevent a total loss of house and contents. The property was insured. Arthur Jones writes that for years he has been urging on people the apostolic injunction not to set affection on things on the earth, but that he now finds it was much easier to preach that than it is now to keep his own mind oriented to that point of view. Although he and

his family feel cast down, they are not in despair.

* * * *

When Frederick J. Libby of Washington, D. C., and Harry E. Terrell of Des Moines, Iowa, made a visit there on March 11, Marshalltown, Iowa, became "peace conscious." The former, Executive Secretary of the National Council for the Prevention of War, and the latter, Mid-West Secretary of the National Council, had a full day of addresses and conferences, and found their audiences attentive and deeply interested. In the morning, addresses were given at both the Junior and Senior High School assemblies, and at ten-thirty an unexpectedly large number of ministers and leaders of Marshall County gathered for conference, with luncheon following. The World Court and the League of Nations were pointed out as really a substitute for war. In the evening, a capacity audience was present at a dinner meeting sponsored by the Business and Professional Women's Club, when Frederick Libby spoke on, "Peace in the Pacific—A Program." He stated that the drift toward open conflict between the United States and Japan should be halted now, and that war is not inevitable, as some feel. He outlined a constructive program to be undertaken by churches, peace organizations, missionary societies, colleges, and all young people.

* * * *

As previously announced in these columns, Curtis Hockett, Stickney, South Dakota, was elected a member of the 1935 session of the South Dakota State Legislature. When he and his wife, Stella Hockett, went to Pierre, the State Capital, for the sessions, they were pleased to find Philip and Susie Meek Frazier and children living just across the river at Fort Pierre. Stella Hockett writes that Philip Frazier is Superintendent of twenty-seven churches among the Sioux tribes in the Dakotas and Nebraska, working under the Congregational Mission Board. The Fraziers are trying to encourage and strengthen family life by keeping the children home and sending them to day schools rather than putting them into Government Agencies. The letter reports: "During the first week of the present legislative session, a measure was introduced at the request of a group of Indians to give them back their peyote, claiming the right to use the intoxicating drug under certain conditions. Since all restrictions have been removed from the pale faces' fire water, they asked for a like consideration. As soon as Philip found out what they were

"An indispensable book

on the development of the idea of God"—*Dr. Harry Emerson Fosdick.*

"The Old Testament lives for me now as never before"—*Bishop Francis J. McConnell.*

"Should be read by every Christian and Hebrew teacher and pastor throughout the land"—*Dr. S. Parkes Cadman.*

"You formulate, in a most penetrating way, the relationship of religion to reform"—*Professor Kemper Fullerton, Oberlin College.*

GOD AND THE SOCIAL PROCESS

By Louis Wallis

author of *Sociological Study of the Bible*

Religious Book Club Selection

Now in its second large printing

354 pages, cloth-bound, \$2; postpaid, \$2.15

The University of Chicago Press

5750 Ellis Avenue—Chicago

doing, he got busy, with the result that the bill was killed in the committee. What a blessing it would be if some one could only protect the poor white man from his vices!"

NEWS OF OUR MEETINGS

"Journeys with Jesus" is the theme of the sermons being delivered by S. Russell Burkett at the Fountain City, Indiana, Friends Meeting, beginning on March 10, and continuing for six Sunday mornings, and at evening services each night throughout Passion Week. Topics to be considered include, A Day with the Great Physician, with the Teacher, the Preacher, the Son of Man, the Son of God, the King (Palm Sunday), and "With Him in Life" (Easter morning).

Arthur K. Hendrickson has passed all the requirements and his gift in the ministry has been recognized by Hinkle Creek Monthly Meeting of Friends, Western Yearly Meeting. He is thus recorded as a minister of the Gospel among Friends.

A two weeks' series of meetings was recently held at Newberg, Oregon, where the pastor, Carl F. Miller, was assisted by Merrill M. Coffin of Portland as evangelist. From the very beginning, the favor of God was definitely manifested in every service. The clear, forceful preaching of the Word, the ready response on the part of the hearers, and the sincere, humble petitions offered marked these meetings in a very peculiar manner. There has not been such a time of refreshing in this meeting in many years. Approximately forty or fifty young people received definite help, some for conversion, some for renewal, and others for sanctification. Merrill Coffin's messages emphasized the essential doctrines as held by the Society of Friends, not over-stressing some to the exclusion of others.

Bangor Quarterly Meeting was held at Marshalltown, Iowa, February 22, 23, and 24. At the Meeting on Ministry and Oversight Friday afternoon, Richard R. Newby, Yearly Meeting Superintendent, brought an inspiring message on "The Living Christ." He also brought a heart-searching message at the Saturday morning meeting for worship, to a large audience. Following the reports on the spiritual condition of the various local meetings, the topic, "The responsibility of the Church in the recreational life of the young people," was considered with much interest manifested in the discussion. Carl D. Byrd addressed the Young People's Rally on Sunday afternoon, emphasizing the vital things which Christian Endeavor stands for. The Quar-

terly Meeting was a time of uplift and inspiration to those in attendance.

More than 150 people attended the supper and reception given for Everett and Marie Chapman at the Community House, Collins, New York, on Friday evening, March 1. Everett Chapman, the new pastor at Collins, came from Gasport, New York, where he served the Friends Meeting six years. For the past eight years there has been no resident minister at Collins, the Meeting being supplied by a minister from a neighboring village. The attendance has been very small, but has increased during the Sundays of Everett Chapman's ministry. On March 3, there were eighty-six at morning worship and seventy-two at Bible School.



At Modest Expense

HOUGHTON COLLEGE is chartered and accredited by the University of the State of New York. Its intellectual, spiritual and physical standards are high. It provides entrance requirements to schools of Medicine, Law, Dentistry, Engineering and Business. Graduates of Houghton occupy enviable positions of success in many leading walks of life.

And yet, at Houghton it is possible to secure this high grade preparation at the minimum of expense. With the low living costs, it is possible to reduce the student expense to a fraction of its size in large centers.

Tuition and fees average \$170. Board, \$150. And room, heated and lighted, varies from \$60 to \$80 per year. In short, it is possible to secure Board, Tuition, Room, Heat and Light for as little as \$400 a year. Special rates are available to active ministers and their families, and a special scholarship offer reduces tuition expense for those coming to Houghton with better than average scholastic standings.

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A Group of the Buildings.

3b



Independence, Kansas, Meeting has been holding a most interesting and helpful series of Sunday night meetings, in which each family has taken over a service. The programs have been varied to fit the talents of the family. Music, pictures and lecture, short talks, and song stories have had a place. At one service four generations were on the platform, each having a part. . . The pastor, Sadie N. Pickett, spoke recently at the First Christian Church on, "Friends' Contribution to Religious Thought," at the invitation of its pastor. She also read a paper at the February meeting of the Ministerial Alliance of the city on, "Characteristics of a Christian Country." . . . The Missionary Society recently held a public meeting with a speaker who had spent some years in Japan. Following the program, all present were invited to the dining room where tea was served and a Japanese exhibit viewed.

Spiceland, Indiana, Sunday School is in fine condition, with Clara Kendall Symons as superintendent. The average attendance is around 190, with a goal of 300 to be worked toward. Special exercises are given at the close of the school each Sunday by the different classes. The meetings for worship grow in interest, and the attendance has been good during the winter months. The pastor, Donald B. Spitler, brings helpful messages, that teach how to work love for Christ out into every-day life. The Christian Endeavor is very much alive, and the spiritual growth of the young people is noticeable as they have charge of the evening service one Sunday night in each month. The Household Circle has re-roofed the parsonage and made repairs that puts it in good condition. The Missionary Society held regular meetings during the year, read the study books suggested, and had several playlets. The attendance was from twenty-five to thirty. . . Spiceland Quarterly Meeting on March 9 was well attended, with delegates present from all the Monthly Meetings. Charles E. Hiatt brought a fine sermon, with George W. Bird making a plea for all to live careful Christian lives.

Union Center Friends Meeting, near Hartford City, Indiana, conducted all-day services Sunday, March 10, marking the fortieth anniversary of its founding. Ira C. Johnson of Lynn, Indiana, oldest active minister of Indiana Yearly Meeting, was in charge. A large number of former members and friends attended.

A two weeks' revival meeting held at Westfield, Indiana, Meeting, closed February 24, and Friends feel that much good was accomplished. Several knelt

at an altar of prayer, some for the first time and some for renewal. The entire meeting was conducted by local talent, the pastor, Orval H. Cox, being the evangelist and a local young woman, recently converted, leading the singing. Much sickness prevailed throughout the meeting, but attendance was fairly good, and it is felt that the Meeting is in better condition and is better enabled to go on with the work.

* * * *

The Friends Meeting at Beech Grove, near Paoli, Indiana, recently had two weeks of special revival, conducted by E. Howard and Ruth P. Brown of Noblesville, Indiana, and L. O. and Mabel Brown of Indianapolis. On the closing evening, March 3, the house was crowded to overflowing. A great interest was shown throughout the meeting. L. O. Brown led in the singing and gave a chalk talk at the beginning of each service, which was of special interest to old and young, and in which he brought out splendid spiritual lessons. Special song selections were greatly appreciated. The messages of E. Howard Brown were clear and heart-searching, and held the attention of children as well as of adults. There were several conversions, some renewals, and several united with the Meeting, which as a congregation was greatly encouraged and strengthened. The Browns were assisted in these meetings by the home pastor, Isaac Morris. The attendance and help of members of other meetings was appreciated.

* * * *

Ed and Laura Woods, members of Charlottesville, Indiana, Meeting, kept open house on Sunday afternoon, February 24, honoring their fiftieth wedding anniversary. Many relatives, friends, and neighbors called, bringing beautiful and useful gifts all in white and gold. A program of short talks, music, congratulations, and reminiscences, was enjoyed. Even the refreshments and floral offerings kept the color scheme. . . On February 5, sixteen men and twenty women of the Charlottesville Meeting spent a very pleasant day with Franklin and Zona White—a happy occasion filled with work and frolic, featured by a sumptuous, pitch-in dinner.

* * * *

Winchester, Indiana, churches united in a very impressive service at the Friends Church in observance of World Day of Prayer. The theme, "Bear Ye One Another's Burdens," was divided into four parts, each in charge of one of the churches. Presentation of projects was also given in four groups. A special musical program was enjoyed. . . Winchester Friends Meeting will observe Passion Week, April 14 to 21, with a special evangelistic service in charge of the pastor, Aaron Napier.

For Lenten Reading —

Here are some books which will bring an enrichment of spiritual life and a fuller, more conscious fellowship with God and man.

Faith That Propels

By G. Ray Jordan

A vital religious faith exemplified in our everyday mode of living is needed today more than ever before. In these messages Dr. Jordan sets forth a faith that propels Christians to be Christlike in character and deed.

\$1.50

Flowers of the Inner Life

By Edward Grubb

Meditations on some of the essential qualities and problems of the Christian way of living. Out of a life's experience the author urges the cultivation of the inner life that it may be vital and refreshing.

\$1.10

Sadhu Sundar Singh

By Charles F. Andrews

A new biography of this Indian saint and mystic, written by his lifelong friend who is also known and revered throughout India. Frederick Fisher in a recent review says: "This life of Sadhu Sundar Singh will stir your soul. It will carry you up the hills toward Tibet on the wings of faith. It will take you down the trails of ancient India as though you were walking and talking with the risen Christ on the road to Emmaus."

\$2.00

Intimacy with Jesus

By Charles M. Woodman

An inspiring presentation of some phases of the life of Jesus which serve to bring him into intimate inward fellowship.

75 cents

Religious Poems of John G. Whittier

Edited by Augustus T. Murray

Containing not only a collection of the religious poems of Whittier but also a particularly fine essay interpreting his thought and message, written in the confident hope that Whittier's faith and trust in the Eternal Goodness will come as a solvent to our doubts and spiritual unrest.

\$1.00

FRIENDS BOOK AND SUPPLY HOUSE

101 South Eighth Street

Richmond, Indiana

Carl D. Byrd, pastor, and others took a party of eight young people from Marshalltown, Iowa, Meeting to participate in the Regional Youth Conferences at Des Moines on March 4.

* * * *

Haviland, Kansas, Meeting is growing spiritually under the ministry of Gorman Y. Doubleday, pastor, whose messages are inspiring to all. The unity in the church is most gratifying, and the majority of the members are pressing upward in the things of God. The Friends and Methodists held a three weeks' union revival which closed on February 7, with the pastors of the two churches conducting the meetings and the two choristers leading the song services. The messages were spirit-filled, and the results were very encouraging.

Such a manifestation of the Spirit had not been seen for many years.

* * * *

Haviland Quarterly Meeting convened at Glendale, Kansas, March 8-10. Three visiting ministers were present: Daniel W. Whybrew of Upland, Indiana, who has just closed a revival at Hopewell, Kansas, and is holding a revival at Liberal, brought a message which was forceful and inspiring. John Christian of Seiling, Oklahoma, who is conducting a revival at Glendale, preached a very helpful and encouraging sermon. Frank Davies, Yearly Meeting Superintendent, brought uplifting messages. Gorman Y. Doubleday gave the Christian Endeavor message, which was well received. The different sessions of the Quarterly Meeting were well attended.

PASTORS' SHORT COURSE AT PENN COLLEGE

The annual Short Course for the pastors of Iowa Yearly Meeting was held February 25 to March 1st, at Oskaloosa, under the direction of Wm. Penn College, at which time the pastors were the guests of the College.

A blizzard Sunday night blocked roads in various parts of the State, causing many of the pastors to arrive late. However the attendance was very good, some forty-two pastors being present and the attendance holding steady up to the closing session.

The opening session was omitted in order that the pastors might be the guests of the College to hear Edwin Markham, speaking that night under the auspices of the College Artists Course. His audience thrilled to the power and beauty of his poetry, especially in the reading "The Man With the Hoe."

As arranged by the College and presented by the faculty and some pastors, the Course was inspirational as well as instructive and very helpful. The morning devotional and expository hours were led by Carl D. Byrd, of Marshalltown, and these were times of special blessing. The lectures on the "Preservation of the Scriptures" by Prof. Ermin Perisho, were very instructional. Two evening meetings addressed by Frederic E. Carter, pastor of the College Ave. Friends Meeting, on "The Challenge of the Christian Ministry," and "A Living Sacrifice," led all to a greater realization of the scope and responsibilities of their ministry. In a very definite way Dr. Floyd Perisho showed us there is no conflict between religion and science. Prof. Ralph Pickett gave revealing glimpses into the economic problems of today. The series of lectures presented by Mrs. Macy, college instructor in Psychology, were very interesting and desirable. Dr. Wm. E. Berry, head of the college department of languages, brought to the pastors some very significant interpretations of Scripture, as taken from the Greek. "Literature's Contribution to Christianity," a lecture by Prof. Cora Mattison, showed clearly how much religious ideals enter into a great part of the world's best literature, thus guiding our poetic impulses to Christian thinking. Theodore Foxworthy, of Arnolds Park, presented in a very comprehensive manner, "The College We Need," and Dr. B. F. Andrews, Acting President of Wm. Penn College, painted a vivid word picture of how this is to be made possible. At the Wednesday night session, Richard R. Newby, Yearly Meeting Superintendent, spoke acceptably on the subject, "A Consistent Quaker Pastorate."

During the Short Course, the Pastors'

Association was in session, and had presented two subjects for consideration and discussion: "The Pastor and Church Finance," and "The Measure of the Pastor's Responsibility for the Success of the Local Church." New officers were elected, resolutions of appreciation sent to the College for the opportunity of this Course, and a welcome extended to new pastors in the Yearly Meeting, thus recognizing Frederic E. Carter and family from Indiana, and Carl D. Byrd and family from Kansas. Also a recommendation was made and adopted that the president of this Association, draft and send to the Governor of Iowa, a request for better legislation, especially in regard to liquor control.

The pastors present felt their lives enriched and drawn heavenward by the splendid fellowship of these days, and though there might be many differences of thought, they were lost sight of in the melting together of all hearts into one great desire—to preach the love of Jesus Christ to judgment-bound men and women.

A LITTLE PILGRIMAGE TO DUBLIN

In Dublin, Indiana, Meeting, a Youth's Fellowship Forum is flourishing. It meets on Sunday evenings just prior to the regular evening service, when various questions vital to young people are discussed. We accepted an invitation to address the Forum, March 10, on the general theme of Quakerism for such a time as this.

With a combination of heavy rain and confusing fog, the Editor and his wife found it anything but a propitious night to be out as they drove cautiously over the National Road. Arriving at the meetinghouse, however, we found that the inclement weather had little dampened the zeal of Dublin Friends, young and older. We say "older," for the young Friends had invited the Elders and Overseers to be their guests on this occasion.

Conducted to the social room in the basement, what an inviting scene greeted us! First to attract our attention was the blazing open fire, gleaming from the big stone fireplace, the latter, we were informed, being the excellent handiwork of Truman Kenworthy when he served the Meeting as pastor. Across the room stretched a long table from which all present were soon regaling themselves with sandwiches, doughnuts, coffee, and cocoa. It was a delightful social half-hour, after which the group went upstairs to the meeting room for the program, with Walker Langston in charge, when singing and instrumental music preceded the speaking.

Frank and Lucile Guyatt, now leading in the work at Dublin, were honorary hosts for the evening. They are vigorously pushing an active program in meeting and community. It was a pleasure to meet several of the Friendly stand-bys there—among them, Thomas Henby, stately pillar and patriarch of the Meeting, Murray Taylor, our faithful AMERICAN FRIEND agent, and others, represented by the family names of Langston, Walton, Hunicutt, etc. Our good friends, Leroy and Elizabeth Mills and son, of Hopewell Meeting, braved the weather to be present. It is encouraging to renew these Friendly contacts in our local meetings and observe the faithful devotion with which many Friends are carrying on.

SOUTH CHINA MEETING IN COMMUNITY LIFE

That Friends may continue to be active leaders in community life and development, and the Meeting a center of community activities, is demonstrated at South China, Maine, where the church work has merged with community work, and the result has been an increased interest in both. A need was felt for a community-centered organization, to make plans and projects of a community nature, and last December a council was formed with two representatives from each organization in the village, namely, the Monthly Meeting, Grange, W. C. T. U., Ladies Community Aid, G. A. R., and the newly-formed Fire Department. Francis Jones is Chairman and Madeleine J. Walenta is Secretary of the group. Harold N. Tollefson, pastor, and Harry W. Austin represent the Monthly Meeting. There is keen interest in the plan, and the establishment of definite community projects is assured. A playground, lakeshore bathing beach, ball field, boys' and girls' clubs, and general improvement of the village are already in mind.

The Community Council recently sponsored a supper and entertainment for the benefit of the Fire Department, with an attendance of about 150. Also a musical entertainment, entitled, "The Village Choir," was sponsored for the Sunday School, and is being repeated at East Vassalboro, Maine. A gym class for the Grammar School boys has been organized at Erskine Academy, with the Assistant Principal in charge. Boy and Girl Scout groups are in the making. All of this is directed by the Community Council. The response from the people has been immediate and genuine, and speaks well for future efforts. Harold N. Tollefson has been very active in these projects, and several members of the Meeting hold positions of responsibility in connection with the activities.

The Annual Roll Call Monthly Meeting was held in January, continuing an idea started nearly twenty-five years ago. It was a time of thanksgiving and inspiration, with Arthur Jones of Winthrop as guest speaker. The community unites in these efforts, and shares talent and interest with Friends. The practical inspiration occasioned by the New England Workers' Conference last Fall has been reflected in events at South China ever since.

FRIENDS IN CHINA MAKE THEIR TESTIMONY

Robert L. Simkin has written from Chengtu, giving a vivid portrayal of political developments in West China. First, as these developments affect West China Union University, and the English and American Friends who have been active in its administration for so many years—ever since its establishment in fact. Following the example set by "Christian nations" of the West, the National Government of China has adopted the policy of providing for compulsory military training in the universities of the country. For many months, the University at Chengtu had withstood this military innovation. However, the pressure finally became so great that the University authorities did not feel that they could further disobey the Government orders, and incur the threatened penalties involved. So, while they are still seeking exemption, they have felt impelled to introduce the training. This training is referred to euphoniouly as "physical drill" and "citizenship," but is in reality military in character.

When this development took place in December, William G. Sewell, Jane B. Dye, and Robert L. and Margaret T. Simkin resigned their official positions in the administration of the University, their resignations being accepted with an official expression of deep regret. While relinquishing their administrative posts, these Friends are continuing for the present in their teaching capacities. Robert Simkin writes:

"We have been able to continue our relationship of good will, and I think practically all of our colleagues now appreciate the fact that the stand we have taken is the only consistent one for Friends. What our ultimate relationship to the University will be, in case exemption cannot be secured, is a question for the future. Even should we feel it necessary eventually to resign from the Faculty, I should hope it might be possible for us to live on here and continue our service in an unofficial way. Should the University fully accept military training and all that this would imply, it would seem all the more necessary that there should be people here to disseminate Friendly ideals. A few of the students have absented themselves

from the military classes, and have stated that rather than conform they would sooner forego the government seal on their diplomas."

West China Friends Yearly Meeting was to have been held at Tungliang near Chungking in January, and Friends at Chengtu had chartered a small car and made arrangements to attend. Just at that time they received word, however, that the Communists were pushing northward, south of Chungking, making the general situation so uncertain that the Standing Committee decided to postpone the sessions of the Yearly Meeting until "a more convenient season." While the general situation was still uncertain and confusing, later reports seemed to indicate that the immediate danger was not so great as had been rumored.

FRUITFUL ACTIVITY BY NEW CASTLE FRIENDS

Friends at New Castle, Indiana, have been enjoying a season of fruitful activity under the devoted leadership of Robert and Ardele Cope.

The monthly family nights have proved to be happy occasions. In January, Millard and Nellie Markle braved near-zero weather to attend the meeting, and he gave a most interesting lecture on Jamaica, illustrated by very good moving pictures. The island and its people were made especially vivid by short talks by Robert and Ardele Cope, who recently served the Meeting at Seaside, and by the presence of W. K. Robertson, pastor of the Bethel A. M. E. Church, who was born and reared in a neighboring island. After the supper in February, the High School group very capably enacted a short play, "About Candle Lighting Time," which portrayed the human, lovable side of George Washington.

The young people have formed a Quaker Club which meets at five-thirty on Sunday evenings, and enjoys a social half-hour with light refreshments. At six o'clock they are called together with an organization similar to that of Monthly Meeting. A program relating to vocational guidance is being followed, with talks by men and women in different professions. The Club is creating quite a little interest.

The choir, consisting largely of young people, has been very acceptably leading the Sunday morning music under Ardele Cope's direction. On the evening of March 10, they presented Bessie Ollson of Dickens, Iowa, who gave readings from "Silas Marner." The story was vividly presented in three parts, interspersed with pleasing music, and made a delightful and inspiring evening.

Friends have been very glad to cooperate with the other denominations of

the city which are organized under the Ministerial Association in planning for two series of community meetings. The first series was held in January with Dr. Frederick Shannon of Chicago bringing five eloquent and inspiring messages. The second began March 17, to continue till Easter, with local pastors preaching, and the meetings held in different churches. These community efforts are most encouraging, assuring Friends of a fine interdenominational feeling at present, and with promise of even more helpful cooperation in the future.

NOTE AND COMMENT FROM WASHINGTON, D. C.

The Committee on Religious Life in the Nation's Capital, representing Catholics, Jews and Protestants, has recently been organized to "aid in relating such of the people of Washington as are not now taking their religious obligations and privileges seriously and joyously, to some local church of their own choosing." The movement includes in its scope all races, creeds, parties and groups, and contacts are already being made with the members of Congress and many of the new residents of Washington, here for government service.

Daniel N. Shoemaker, on behalf of the Washington Friends Peace Committee spoke recently before the House Committee on Immigration and Naturalization at its hearing of the bill introduced by Mr. Dickstein, of New York, which "would authorize the shortening or termination of the stay in the United States of aliens who engage in the dissemination of propaganda instigated from foreign sources, or who while in the United States engage in unlawful political activities instigated from foreign sources." Furthermore, the Bill authorizes the Secretary of Labor to institute deportation proceedings against any alien who engages in such propaganda or activities in the United States. This proposal is unprecedented in American history. It is presumably aimed at Nazi and Communist propagandists but it would subject all aliens engaging in any public activities to endless espionage by opponents or trouble makers. If Friends are interested in protesting this Bill, their Congressmen should be urged to vote against HR 5839.

A woman who has recently become rather interested in the Society of Friends said to the writer the other day: "You don't mean that the owners of that hotel are Quakers! Why, it was the only hotel there which refused to admit Jews."

Several women, Friends and non-Friends, are meeting once a week to study together Richard Gregg's book, "The Power of Non-Violence."

MARGARET E. JONES.

SUMMER SEMINARS FOR YOUNG FRIENDS

An increasingly vital part of the work of the Philadelphia Young Friends Movement is its summer seminar program. August, 1933, witnessed a seminar at Pocono Lake Preserve, Pennsylvania; June, 1934, saw another, held at Sea Girt, New Jersey. At the former, under the guidance of D. Elton Trueblood, the "Philosophy of Leadership" was discussed. The latter was led by Paul and Elizabeth Furnas, and had as its subject, "Sources of Spiritual Power as Revealed in George Fox, John Woolman, and John Wilhelm Rowntree."

These two seminars were conducted on similar plans. The duration of each was one week, the second including two week-ends, and at each a group of about twenty persons participated. Mornings were devoted to worship and discussion, and the rest of the day was unplanned and left free for recreation, social fellowship, and other wholesome activities. Necessary household tasks were shared by all. This daily program led to a remarkable unity of spirit among the members of the group, and the days so spent were truly happy ones. In view of the current situation of economic difficulty, the inexpensiveness of these seminars should be emphasized.

Plans for the coming summer are now being laid, and it is hoped that two seminars may be held this year. Feeling their days at Pocono and Sea Girt were well spent, those who were so fortunate as to attend one or both of those seminars hope that others will find it possible to share such an experience this summer. A brief week's respite from the strenuous activities of busy lives may be an invaluable period of spiritual, mental, social, and physical growth.

JOSEPH H. TAYLOR.

Haverford College, Pennsylvania.

HATS OFF TO DEPARTED FRIENDS

In his rounds about the city, a feature writer on the Brooklyn, New York *Eagle* recently produced the following for his column.

There's a burial ground in Prospect Park, adjacent to the zoo, not far from the lake. The other day, under a driving rain, we went up, looked around. Surrounded by an iron fence, the place is nevertheless accessible to the public for the reason that its gate has a latch which is always open.

Operated still, and still used by the Society of Friends, the cemetery was opened in 1814. When the City of Brooklyn decided to develop Prospect Park it found that under the law a

graveyard can't be affected by condemnation proceedings. So the park had to be built around the resting place of Brooklyn's leading Quakers. Ever since then, as the park has been turned from a quiet, leisurely place where Brooklyn people took strolls, into a center of athletic activity, exotic gardens and shelters for strange animals, the cemetery has gone on about its business, adding to its population each year as countries do.

We talked to Wilson M. Powell, treasurer of the local Society of Friends, about the matter. He couldn't tell us how many graves there are in the cemetery, but he did say that park visitors treat the little plot with reverence.

From a park attendant we learned more about that. He said: "I've seen no end of people walking along making a lot of noise near the cemetery. Then they see the place and they quiet down right away, get very respectful. Lots of them take off their hats as they pass. And I'll bet my hat not a one of them would know a Quaker if they saw one."

We've determined, by the way, that it would be very hard indeed to tell a Quaker when you saw one. They don't dress like Pilgrims at all, and if they're to be characterized by anything in par-

ticular it's by their ability to treat reporters courteously and by their tendency to smile cordially.

ADDA MARY TROUT

Adda Mary Trout, daughter of the late J. William and Susan Trout, of Red Lion, Pennsylvania, was born Twelfth Month 5th, 1881, and died of cancer at the Friends parsonage, Portsmouth, Rhode Island, Twelfth Month 27th, 1934.

For a number of years she taught in the public schools of her home county, and later in Atlantic City, New Jersey, and Pocatello, Idaho. Sensing a leading of the Spirit to prepare herself for definite Christian work, she entered Cleveland Bible Institute, from which she was graduated in 1917. The following year she was engaged in mission work in Cleveland, Ohio.

Receiving an invitation in 1918 from the Friends Meeting at Portsmouth, she and her sister, Elizabeth J. Trout, took up pastoral work in that Meeting. At this post she served faithfully over sixteen years, until her death. She maintained a special interest in the young people, constantly striving to lead them into individual experiences that would establish them in the faith. She also took a deep interest in and had a fruitful ministry among the many Portuguese families in the vicinity.

The funeral services were held at the Portsmouth Meetinghouse, Twelfth Month 29th, and burial was made in accord with her request, in the cemetery at the rear of the house, on a slope of the hill overlooking the waters of Narragansett Bay, among the people she loved so much. During the funeral, Oscar G. Mostrom sat by request at the head of the meeting, and many participated in it, including James A. Coney, Evangelistic Superintendent of the Yearly Meeting of Friends for New England, and seven other ministers. Among others present was the pastor of the Portuguese Baptist Church of Fall River, Massachusetts.

JOSIAH S. HOCKETT

Josiah S. Hockett was born at Marion, Indiana, July 14, 1858, and died March 8, 1935, as the result of injuries received at Gifford, Iowa, when he stepped in front of a freight train. He was a retired Friends minister, who had served as pastor of Meetings in Wisconsin, Minnesota, and Iowa. His last pastorate was at Linden, Iowa, from which he resigned recently because of failing health.

As a young man, Josiah Hockett moved to Valton, Wisconsin, where he was married June 30, 1880, to Anna Jones, and they lived to celebrate their golden wedding anniversary a few years ago. Survivors include his wife and three sons

THE SUPREME NEED

The world is needy—

So needy today

As it steadily plods

The long, weary way.

The world needs love,

Abundant and kind,

To sooth smarting wounds

And the needy ones find.

The world needs joy,

To lighten the load

Of the burdened ones

Along the hard road.

The world needs peace,

To pervade every life,

That will end all discord,

And war, and strife.

The world needs faith,

In a God who cares

About every man

And the burden he bears.

The world needs truth,

Upon which to rest,

That will hold safe and sure

Amid every test.

But, above all else

The world needs God,

For man is a soul,

Not just a mere clod

To be cast out as waste

That is useless and dead,

But a living, eternal,

Soul to be fed.

Hallowell, Maine. MARY L. SMITH.

and one daughter. The funeral service was held at Marshalltown, Iowa, on March 12, with DeWitt L. Foster, Taylor Guthrie, Carl D. and Ella Byrd, and Moses T. Mendenhall taking part. Burial was made at Albion, Iowa.

BIRTHS

BALDWIN—To Harry T. and Esther V. Baldwin, Indianapolis, Indiana, February 25, 1935, twin babies, Sylvia Ann and Harry T. Baldwin, Jr.

HOWARD—To Carlton V. and Margaret Pemberton Howard, Council Bluffs, Iowa, January 29, 1935, a son, Carlton Vernon.

NEWLIN—To Algine and Eva Newlin, Guilford College, North Carolina, March 1, 1935, a daughter, Eva Joan.

MARRIAGES

HESS-JORDAN—At the home of the bride's mother, Amy R. Jordan, Ridgefarm, Illinois, February 16, 1935, Cornelia Mae Jordan and Victor B. Hess. Orval H. Cox of Westfield, Indiana, minister. The bride is a member of Ridgefarm Meeting, the groom of Friends Chapel Meeting, both in Western Yearly Meeting.

MASLAND-COMFORT—At the Friends Meetinghouse, Haverford, Pennsylvania, Third Month 5th, 1935, Anne Wistar Comfort, daughter of William W. and Mary F. Comfort, of Haverford, and William M. Masland, son of Mrs. Charles Masland, of Melrose Park, Pennsylvania.

DEATHS

BEYER—At his home in Lynnville, Iowa, January 8, 1935, Simon Beyer. He was born near Pella, Iowa, November 6, 1864. At the time of his death he was an elder in the Lynnville Meeting. He is survived by his wife, three sons, and one daughter. Funeral services were held at the Lynnville Friends Church with Giles Youngquist, pastor, officiating.

COOK—At her home near Greenfield, Indiana, February 19, 1935, Amanda B. Cook, aged seventy-two years. She was the daughter of Benjamin H. and Lydia Ann Binford, and the widow of the late Frank Cook. Her entire life was spent in the Westland community, where she was held in high esteem. She was a birthright Friend, and an elder at the time of her death. She was a devoted contributor to the missionary work of the church, as well as to other activities for extending the Kingdom of God. Her place in the church and community life will be hard to fill. She is survived by her son, Orlando V. Cook, and by three sisters, Vashti Jenkins, Naomi Kelsey, and Elma Binford. Funeral services were conducted by her pastor, Edna R. Redick, in the Westland Friends Church, and burial was in Walnut Ridge cemetery.

DOUGLASS—At Los Angeles, California, February 14, 1935, Ruthanna Hutchens Douglass, aged sixty-nine years. She was born at Sugar Plain, Indiana, the daughter of Daniel and Mary Hutchens. In 1893 she was married to William H. Douglass, and to this union were born five sons and one daughter, all of whom with her husband survive. She was a birthright Friend, and served acceptably and fruitfully in many capacities in

First Friends Church, Los Angeles, where for many years she was an elder. Funeral services were conducted by her pastor, R. Ernest Lamb.

ELLEMAN—At West Milton, Ohio, February 6, 1935, Horace Melvin Elleman, son of David W. and Esther Elleman, aged fifty-nine years. Some thirty-seven years ago he married Mary Ellen Pearson. During their happy life together they were blessed with a son, who died in infancy, and four daughters, who are now all active members of West Milton Meeting. His wife survives. Funeral services were held February 9 at the church, where he had formerly served faithfully as an elder, with two former pastors, James Swander, and George W. Bird, officiating.

FARLOW—At the old home place of her parents near Goldsboro, North Carolina, February 18, 1935, Laura E. B. Moore Farlow, daughter of J. Robert and Katie Hollowell Moore, aged fifty-seven years. She was converted in early life and lived as an exemplary Christian. On September 26, 1923, she was married to Newton F. Farlow, and they made their home in Greensboro, North Carolina, where they were both active in the work of the Friends Meeting, until his death January 17, 1928. Since that time she made her home with her brother and sisters, where she was tenderly cared for during an interval of two years between strokes of paralysis. She had taught for a number of years in the public schools of Wayne County, and was especially interested in Sunday School and young people's work. Joseph H. Peele had charge of funeral services at Guilford College, North Carolina, where interment was made. She is survived by two sisters and two brothers.

HARE—At a Suffolk, Virginia, hospital, February 22, 1935, Jonathan C. Hare, youngest son of William H. and Anne Kennedy Hare, the latter a prominent Friends minister of the Civil War period. He was born in Nansemond County, Virginia, January 6, 1863, and was educated at Westtown School and Guilford College. He spent a number of years in West Chester, Pennsylvania, where he was active in the work of the Friends Meeting, with which he held membership at the time of his death. He is survived by a sister, Lizzie A. Holland of Holland, Virginia, and a son and a daughter. Largely attended funeral services were held at Somerton Friends Meeting, conducted by Alonzo E. Cloud, assisted by three pastors of near-by Christian Churches.

HENDERSON—On November 26, 1934, Jemima Henderson, daughter of Jeremiah and Rebecca Stanley, in her eighty-third year. Her grandfather, John Barker of Westfield, Indiana, was a pioneer minister. Although she lived many years where there was no Friends Meeting, she retained her membership at Alva, Oklahoma, Meeting. She had lived in Indiana, Michigan and Oklahoma. For many years her home was at Canton, Oklahoma, where interment was made, beside her husband, Lafayette Henderson, who preceded her in death in 1925. Six sons and two daughters survive. She was beloved by all, who affectionately called her "Grandmother Henderson."

OVERMAN—At Los Angeles, California, December 11, 1934, Irena Jones Overman, aged eighty years, widow of Elijah F. Overman, who died eight years ago. She had made her home in Long



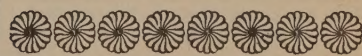
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5th Street Monthly Meeting—1174 East 5th
Street, John Woolman Hall. Meeting for Wor-
ship 10:45. Religious Forum 11:30 a. m. Gar-
field V. Cox, Clerk, 1332 East 56th Street, Tele-
phone Dorchester 5745.

CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new
meetinghouse, Eden and Donohue Streets, Cin-
cinnati, Ohio. Bible School, 9:45, and Meeting
for Worship, 11:00 a. m. Minister, Leslie D.
Shaffer; address, 2309 Highland Avenue, Cincin-
nati, Ohio. Visitors welcome.

DENVER, COLORADO

Friends Church, West 41st Ave. and Shoshone
St. Worship 11:00 A.M., Bible School 9:45 A.M.,
Christian Endeavor 6:30 P. M. Cecil Hinshaw,
Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave.,
in Noble School Bldg. Take Grand River car to
Ohio, then two blocks north. Bible School, 10
a. m., Meetings for Worship 11 a. m. Send names
and addresses of people coming to Detroit to
J. Edgar Williams, Pastor, 11832 Ohio Ave.
Phone, Hogarth 0624.

KNOXVILLE, TENNESSEE

Friends Church, 2100 Washington Ave., Lydia
M. Hoath, Minister. Bible School, 9:45 A. M.
Meetings for Worship, 11:00 A. M. and 7:30 P. M.
Christian Endeavor, 6:30 P. M. Prayer Meeting,
Fourth-day evening, 7:30 o'clock. Visiting
Friends and others welcome.

NEW YORK, N. Y.

Gramercy Park Meeting, 144 East 20th Street,
Manhattan. Brooklyn Meeting, Lafayette and
Washington Avenues. Meetings for worship
First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East
Spruce Street. Meeting for Worship 11 a. m.
Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affili-
ated with Five Years Meeting, 13th and Irving
Streets, N. W.; Bible School, 9:45 a. m.; Meet-
ing for Worship, 11 a. m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block
from Conn. Ave. Meeting for Worship First-day
at 11:00 o'clock. First-day school at 9:45. Friends
and others interested are cordially invited.

Beach, California, for twenty-six years, and about two years ago removed to Highland Park. She was the youngest daughter of Daniel T. and Desylvia Jones, and a life-long member of Wabash, Indiana, Monthly Meeting, until going to California. She was highly respected and dearly loved by all. William Kirby, formerly pastor of First Friends Church, Long Beach, officiated at the funeral service. Interment was made in Sunnyside Cemetery.

QUIRE—At her home in Lynnville, Iowa, March 1, 1935, Katherine Quire. She was a birthright Friend, the daughter of Isaac and Rebecca Ratcliff, born September 21, 1870, at Le Grand, Iowa. She is survived by her husband, Dr. Frank E. Quire, and one son and two daughters. Funeral services were held at the Lynnville Friends Church with Giles Youngquist, pastor, in charge.

RINARD—At his home in Boise, Idaho, February 23, 1935, Alonzo Harvey Rinard, aged eighty-three years. He was born in Randolph County, Indiana, the son of Jeremiah and Lucinda Underwood Rinard. He was married December 30, 1874, to Virena Hollingsworth, and last December they celebrated the sixtieth anniversary of their marriage. His wife survives, together with one son

and two daughters. He was a Friend from childhood and was converted when a boy. His mother died when he was nineteen, and although he drifted from his early experience in young manhood he renewed his faith in God and later consecrated his life to Christ. Since that time he lived an earnest Christian life, active in the work of the Sunday School and the Church, being an elder at the time of his death. He gave much time to home visitation within the limits of Iowa and Kansas Yearly Meetings, and with his wife visited through entire communities, not only where churches were already organized but in other places as well. Revival meetings were held in school houses, and through these efforts the membership of Friends was increased and conserved. Removing to Idaho in 1902, he helped in the organization of Boise Valley Quarterly Meeting, and for thirty-three years was a member of Boise Monthly Meeting. He was a man of sterling character.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS—

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Milton H. Hadley or Garfield V. Cox, whose addresses appear below.

Chicago Monthly Meeting—4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Milton H. Hadley, Minister, 6041 Kenwood Avenue, Telephone Fairfax 6641.

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To trade an unimproved corner, 85 x 250, located on the Gulf Coast in Pass Christian, Mississippi, for a lot or a shack in woods, or on a stream, or in a small town, or what have you. Prefer Indiana. The lot is clear, and taxes paid. Fresh and salt water fishing, fine climate. Blanche Krauel, 5620 Ingleside Avenue, Chicago, Ill.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

WHERE TO STAY

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